The Orthodox Herald

Read in more than 7500 households
"Celebrating our 51st year" 1952-2001
Volume 51, No. 7 ISSUE 606 **NOVEMBER 2002** **www.orthodoxherald.homestead.com**

ANGELS

Yes, the Orthodox Church believes in angels. On November 8/21 we find the Synaxis (Meeting) of Archangels Michael, Gabriel and all the Heavenly Hosts.

Isn't it strange that in our materialistic world, where many conclude that the only real things are those we experience with our five senses, they, nevertheless, are intrigued with angels?

Our Church teaches us that there is another realm of reality, just as actual, just as factual, just as substantial as anything we see, hear, touch, taste, or smell in this world. There are legions of angels "a heavenly host" helping us, for which the world has no counter-measures. (Hebrews 1:14)

The psalmist David referred to them as a force of thousands of thousands of chariots (Psalm 68:17). We cannot see God nor His angels with our natural eyes. But they are there, whether we see them or not.

Faith is the means by which we are able to "see" this invisible world. That is belief's true function. Faith is to the spiritual realm what the five senses are to the natural realm. The writer of Hebrews says that faith is "the evidence of things not seen" (Hebrews 11:1). By faith we recognize the existence of the spiritual world and learn to depend on the Lord for His help in our daily life.

"The angel of the Lord encamps all around those who fear Him, and delivers them." (Psalm 34:7)

Yes, the Orthodox Church believes that we all have a guardian angel for as we read in Psalm 91:11 "He shall give His angels charge over you, to keep you in all your ways. We must remember that whatever we do, openly or in private, we do in the presence of our guardian angel and that, on the Day of Judgement, the great hosts of the heavenly angels will be gathered around the throne of Christ, and the thoughts,

(Continued on Page 51 Col. 1)

THANKSGIVING PRAYER

God our Father, the produce of the land is both Thy gift and the fruit of man's work. May our harvests bring us bodily nourishment, spiritual growth, and peace in our homes and in our land. May we use our gifts for the good of everyone. Grant this, O Lord. Amen.

LINCOLN'S 1863 THANKSGIVING PROCLAMATION (PART)

The year that is drawing towards its close has been filled with the blessings of fruitful fields and healthful skies. To these bounties, which are constantly enjoyed that we are prone to forget the source from which they come, others have been added which are of so extraordinary a nature that they cannot fail to penetrate and soften even the heart which is habitually insensible to the ever-watchful providence of Almighty God.

...

No human counsel hath devised, nor hath any mortal hand worked out these things. They are the gracious gifts of the Most High God, who, while dealing with us in anger for our sins, hath nevertheless remembered mercy.

It has seemed to me fit and proper that they should be reverently, solemnly, and gratefully acknowledged, as with one heart and voice, by the whole American people.

...

REPEATED IN THREE GOSPELS

There are a total of 28 different parables in Matthew, Mark and Luke. There is a great deal of overlap between the parables in the Gospels, but only three parables are recounted in all three: Matthew, Mark, and Luke.

These are THE MUSTARD SEED - Matthew 13:31-32, Mark 4:31-32, Luke 13:18-19.

THE SOWER - Matthew 13:3-8, Mark 4:3-8, Luke 8:5-8.

THE WICKED HUSBANDMAN - Matthew 21:33-34, Mark 12:1-11, Luke 20:9-18.

TWO DIFFERENT TEMPLES

We can hear the story of the Mary's Entry into the Temple over and over but each time we notice something different. With our Western view, we think – could Joachim and Anna, her parents, give her away? Instead of taking candles and proceeding her to the temple, someone should have reported to Child Services. But if we dig deeper, the incident becomes more understandable.

Joachim and Anna were childless for a long time. They prayed for a child and promised God that they would dedicate the child to God's service. A girl child was born to them and they named her Mary. They loved her unconditionally; and when she was three years old, they thanked God that they had been given this joy, and remembering their vow to God they planned a great celebration and amid much pageantry took her to the Jerusalem Temple.

The procession was met at the steps of the Temple by the High Priest and other clergy and then, in an unprecedented move the High Priest, took her into the Holy of Holies where only the High Priest entered and then only on specified occasions after performing special sacrifices.

The child remained here for many years in the community of pious virgins where she was educated and taught to love God and here she was sanctified and dwelt in the presence of God.

If we attend the various services for this day, which is commemorated on Nov. 21/Dec. 4, we will hear many readings from the Bible dealing with the Temple: Exodus 40; 1 Kings 7:51-58:11; Ezekiel 43:27-44:4; Hebrews 9:1-7.

We also hear many references to her as the Temple in the prayers: "Today the living Temple of holy glory ... is presented in the Mosaic Temple, to live in its holy precincts." "The all-holy Virgin, the temple that contained the Godhead is placed in the Temple of God."

Here we can see that a theme of the

(Continued on Page 51 Col. 1)

THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Periodical-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Computerist Betty Kovach
Web Master - Michael Wesdell
Annual Subscription $8.00 a year.
$12.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621-0009
Phone 570-256-7232
Web www.orthodoxherald.homestead.com
Contributions are tax-deductible
Published since 1952

CHRONOLOGY

NOVEMBER 2002

DIED: Fr. Alexander Woronovich, retired, in Baltimore, MD.

THE NEW BUILDING PROJECT of the Ukrainian Museum in Manhattan in New York has received $125,000 in capital funds. The building will be completed in the summer of 2003.

AN AFTERNOON FOR CAREGIVERS will be held at the Basilian Spirituality Center, 710 Fox Chase Rd., Fox Chase Manor, PA 19046 on November 9 from 2-6 p.m. Phone 215/342-8381 or email basilcenter@aol.com.

ITALIAN NATO troops guard the gates of the Monastery of Pec, the holiest center of the Serbian Orthodox Church lying at the edge of western Kosovo. They are guarding the clergy and a dozen elderly Serbs from being massacred by the Albanians. Other churches there are so badly destroyed that it is not likely services will ever be held there again. Some historic churches have been sandbagged and have barbed wire fortifications. In some places priests have to be taken in armored vehicles to hold services.

BIOMETEOROLOGICAL studies have implicated the weather in many human conditions from depression in winter to aches and pains in the spring to inflamed stomach ulcers, asthma, and allergy flareups in the fall. This 4000 year science embraces the idea that weather and the systems powering it are a prime determinant of human health.

THE COMMANDER-IN-CHIEF of the White Army General Anton Denikin, was buried in St. Vladimir's Cemetery in Jackson, NJ. Discussion is now proceeding concerning his reburial in Russia. Russian veterans' groups had paid for his burial and a monument in New Jersey.

IF YOUR ANCESTORS arrived in the U.S. through Ellis Island you can scan images of the original passenger manifests and much more on www.ellisisland.org

THE NATIONAL RETREAT FOR ORTHODOX WOMEN Theologians will be held at Antioch Village in Ligonier, PA on May 7-9, 2003.

HELPING NEEDY CHILDREN IN MOSCOW is Phosadelphia, 10716 S. La Crosse Ave., Oak Lawn, IL 60453-5415. This organization feeds homeless children daily and will have a special Christmas program for them. Help is needed.

NATIONAL ATTENTION was given to St. Nicholas Russian Orthodox Church in Brookside, AL by the Associated Press. The parish 20 miles north of Birmingham was organized in 1894 by those who came to work in the coal mines. The present priest is Rev. Benedict Tallant, who converted to the Orthodox faith.

THE HOLY SYNOD OF ANTIOCH meeting in June in Damascus, Syria has recognized the Antiochian Archdiocese of North America as autonomous. Plans are being made to propose a constitution for the Archdiocese so that it can acquire its final canonical status.

AVAILABLE "Air Travel Guide for Senior and Disabled Passengers." Call toll free 1-888-755-8466 or www.helpmefly.com

A GOOD IDEA. A friend brought us a leaflet from Christ the Saviour Cathedral in Moscow. It welcomed worshippers and visitors and gave instructions on how to purchase a candle, how to have it put up, how to ask for special prayers, how to go to confession, how to behave and proper dress for the church, and a short note on the icons in the ikonastas and around the church. Good. Short and concise.

IT IS THE PARENTS' RESPONSIBILITY to teach their children the basic prayers such as the Sign of the Cross, the Our Father, the Beginning Prayers, etc. Don't leave it until they start Religious Classes.

MANY AREAS HAVE AN INFLUX of Russian and people from other Eastern European countries. Parishes are making an outreach by starting beginning English for those that need it and Conversational English for those who need practice. Getting an article in the local paper and having church members alert to someone helps in the "recruiting."

BALTIMORE will host Vivat! St. Petersburg from Feb. 13-March 2, 2003 featuring a citywide arts festival celebrating the unparalleled cultural contributions of St. Petersburg, Russia throughout its 300 years. For info www.vivatfest.com

BRIGHTON BEACH in New York seems like the Soviet Union of the 1970s. restaurants, shops, foods, cultural events, etc. For a listing of Russian-related businesses in New York and throughout the U.S. visit www.russian-life.com

U.S. ECONOMIC ASSISTANCE FOR UKRAINE has been proposed by Congressman Bob Schaffer (R-CO) Co-Chair of the House of Representatives Ukrainian caucus. He proposed an increase of 5 billion dollars above current levels of U.S. Development Assistance.

INFORMATION ON HOW TO GET free and low-cost prescription drugs is contained in a 48-page booklet "Free and Low Cost Prescription Drugs." Go to www.institutedc.org

POPE SHENOUDA III VISITED Coptic Orthodox Churches in New Jersey. Among other things, he commented on the head scarves worn by the women. The congregation sit on opposite sides of the church divided by men on one side, women on the other.

SS. PETER AND PAUL PARISH in Passaic, NJ is spending over a million dollars to renovate their church before celebrating their 100th anniversary. Czar Nicholas II donated substantial funds for the original building. The interior has over 98 ikons. Pastor is Fr. Lawrence Bacik.

(Continued from front page)
ANGELS

words and deeds of every one of us will be laid bare before them. May God have mercy on us and save us with the prayers of the holy Archangel Michael and all the bodiless powers of heaven.

Continued from front page)
TWO DIFFERENT TEMPLES

Holy Day of the Entrance of the Mother of God Into the Temple is that she enters the Jerusalem Temple to become herself the living Temple of God. The day pinpoints the fact that the event celebrates the end of the physical Temple in Jerusalem as the dwelling place of God. When the child Mary enters the Temple, the time of the Temple comes to an end. Mary, who will bear the God-man in her womb, is a holier temple than the one in Jerusalem.

What lesson does this day give us? We hear over and over in the New Testament that we are the temple of God. If our soul and body are temples, shouldn't we allow Mary to enter and dwell in our own personal temple? Attend one of the services and listen carefully to the prayers.

LIGHTER MOMENT

A senior citizen in Pittsburgh called his son in New York mid-November and said: "I hate to ruin your Thanksgiving holiday, but I have to tell you that your mother and I are divorcing; forty-nine years of misery is enough."

"Pop, what are you talking about?" the son screams and immediately calls his sister in Cleveland.

"Like heck they're getting divorced," she shouts. "I'll take care of that." She immediately calls Pittsburgh and yells at her father, "You are NOT getting divorced. I repeat you are Not getting divorced. Don't you dare do a single thing until my brother and I get there!" and she hangs up.

The aging father hangs up the phone and turns to his wife. "Okay," he says, "They're coming for Thanksgiving and paying their own fares. Now what do we tell them at Christmas?"

GIVE THANKS

How well we remember the instruction our Sunday School teachers gave us so long ago. "After you receive Holy Communion, go back to your place with eyes downcast. Stand or kneel, say prayers of thanks to Jesus for the great gift you have just received."

Times have changed and, unfortunately, so have some of the traditions. Now almost everyone in the church, prepared and unprepared, fasting and non-fasting, go up for communion almost every Sunday. Following the reception of the Holy Gifts many go back to their place and plop down in the pew. Those who have not received are not kneeling or standing as previously in the presence of the gifts – they are sitting relaxed or whispering with someone near them.

A reminder – it is proper – the teaching has not changed to stand with respect once the priest comes out with the Holy Gifts and until he returns with them to the altar. Whether you commune or not, you should pray or meditate. Bring your prayer book to church.

What can be said about those who leave the church immediately following the reception of the Very Body and Blood of Christ without giving a word of thanks?

STUDY TO APPRECIATE

Recently I found N.V. Gogol's book The Divine Liturgy stuck behind another book on the bookshelf. I had been looking for it for many months. When I found it, I sat down and time flew. It was many hours later that I put it down. As it says in the Introduction: "the deeper meaning of the Liturgy will unfold itself naturally to everyone who listens attentively, repeating each word in his heart."

Perhaps it would be a good idea to have a course of lectures on the Divine Liturgy. Sometimes we fail to realize the beauty of the structure or prayer of the service. We close our ears and concentrate on where we are going to dinner or whether the game on TV will be exciting. We have heard it so many times we fail to concentrate on the words. Gogol, in his book, gives us a fresh look on this wonder of worship – the Divine Liturgy.

For example, during the consecration, we hear the priest encourage us to: sing the triumphant hymn, shout and proclaim and say, "Holy, Holy, Holy, Lord of Sabbath, Heaven and earth are full of Thy glory!..."

We may ask ourselves in a pique: "Why can't the Orthodox use one word? Why do we have to use four – it is just repetitions like this that make the Liturgy so long."

With study of the Liturgy we would have the answer. We would have learned that these four words refer to the four living creatures mentioned in the Apocalypse – in the last book of the Bible. Here it mentions the singing of the eagle, the bellowing of or "crying out" of the ox, the roaring or "shouting" of the lion, and the "saying" of man.

TRUE PENITENCE BRINGS THE GIFTS OF FORGIVENESS

If we remember that thief who, for a single confession, was taken into Paradise, we shall realize that it was not for the merit of the life he lived that he obtained so great blessedness, but that it was his by the gift of God, Who had mercy on him. Or let us think of David, the king, whose two such grievous and awful crimes were wiped away by one word of penitence. Neither here do we see that the merit of what he did was equal to obtaining pardon for such great offense, but the grace of God did the more abound when on the occasion of true penitence He did away with all that weight of sin for one single word of genuine confession. Again, when we consider the beginnings of man's calling and salvation, which, as the Apostle tells us, is not of ourselves or of our words, but we are saved by the gift and grace of God, we shall be able clearly to perceive how the end of perfection is not "of him that willeth, nor of him that runneth, but of God Who showeth mercy," Who makes us victors over our vices, although we have no merit at all of life or labors to weigh against them, nor does the effort of our will avail for us to reach the steep summit of righteousness, or to subdue the flesh which we are bound to use... For the outcome of all good flows from His grace, Who hath bestowed so great an eternity of bliss and such immeasurable glory, with manifold generosity, upon the weak will and the short life-work of man.

–Saint John Cassian, *Institutes*, Book XII, chap. xi

U.S. POSTAL SERVICE
STATEMENT OF OWNERSHIP,
MANAGEMENT AND CIRCULATION
Required by 39 U.S.C. 3685

1A. Title of Publication – **The Orthodox Herald**
1B. Publication No. – **600-140**
2. Date of Filing – **October 1, 2002**
3. Frequency of Issue – **Monthly**
3A. No. of Issues Published Annually – **12**
3B. Annual Subscription Price – **$8.00**
4. Complete Mailing Address of Known Office of Publication – **8 Fairview Dr., Hunlock Creek, Luzerne, PA 18621**
5. Complete Mailing Address of the Headquarters or General Business Office of the Publisher – **P.O. Box 9, Hunlock Creek, PA 18621**
6. Full Names and Complete Mailing Address of Publisher, Editor and Managing Editor
Publisher – **The Orthodox Herald, Inc., P.O. Box 9, Hunlock Creek, PA 18621**
Editor – **Fr. W.B. Stroyen, P.O. Box 9, Hunlock Creek, PA 18621**
Managing Editor – **Nina Stroyen, PO Box 9, Hunlock Creek, PA 18621**
7. Owner –
Full Name – **The Orthodox Herald, Inc.**
Complete Mailing Address – **P.O. Box 9, Hunlock Creek, PA 18621**
8. Known bondholders, mortgagees, etc. – **None**
9. The purpose, function, and nonprofit status of this organization and the exempt status for Federal income tax purposes has not changed during preceding 12 months.

10.	Average No. of Copies each issue during preceding 12 months.
A. Total No. Copies (Net Press Run)	**6600**
B. Paid Circulation	**100**
Mail Subscriptions	**6455**
C. Total Paid Circulation	**6555**
D. Free Distribution by Mail, Carrier or Other Means, Samples, Complimentary, and Other Free Copies	**25**
E. Total Distribution (Sum of C and D)	**6580**
F. Copies Not Distributed	
1. Office Use, Leftovers, Spoiled After Printing	**20**
2. Returns From News Agents	**None**
G. Total (Sum of E & F – should equal net press run shown in A)	**6600**

I certify that the statements made by me above are correct and complete.

Nina Stroyen, Co-Editor

SOBORNOST

Irenaeus Against Heresies

Irenaeus of Lyons, who died around 202, almost a century after Ignatius, did not depart from the principles of the Ignatian perspective, which maintains the notion of Eucharistic catholicity in each local community. However, Irenaeus views the Church, more on the universal level, as the heresy of Gnosticism and was a common threat to all the local churches. Of the Gnostics, he writes: "Let them either change their opinion, or refrain from making those oblations. Our opinion is consistent with the Eucharist, and the Eucharist supports our opinion."

We note that the most ancient tradition of the Church requires conciliarity at the moment of the consecration of a bishop, which is accomplished in the presence and with the participation of several bishops (cf. Hippolytus, Apost. Trad.1). In a similar way, the agreement of several bishops on a controversial issue of doctrine or discipline was considered as a more convincing sign of the "faith of Peter" than the testimony of a single bishop. Irenaeus had already discovered that the"tradition" of the apostles, transmitted without interruption by the succession of bishops, was the decisive criterion of truth. This was a consensus "in time" and "in space." He expressed the idea of "catholicity in space" as the same tradition confessed by all the bishops "everywhere in every church."

He writes:

> "Having received this preaching and this faith, the Church, although scattered in the whole world, carefully preserves it, as if living in one house... Neither do the churches that have been established in Germany believe otherwise, or hand down any other tradition, nor those among the Iberians, nor those among the Celts, nor in Egypt, nor in Libya, nor those established in the middle parts of the world... Neither will one of those who preside in the churches who is very powerful in speech say anything different from these things... nor will one who is weak in speech diminish the tradition."

The most logical and immediate way of checking such a consensus, at least partially, was a regional (provincial) council.

At the same time, Irenaeus argues against the Gnostics, using the idea of "catholicity in time," bringing in the notion of the apostolic succession of bishops. This is in opposition to the Gnostic claims of true teachings through secret, mysterious traditions, transmitted orally from one individual to another. The Church, to the contrary, preserves tradition publicly, with the bishops preaching it in their Eucharistic ministry within the community.

Irenaeus teaches:

> "The tradition of the apostles, made clear in all the world, can be clearly seen in every church by those who wish to behold the truth. We can enumerate those who were established by the apostles as bishops in the churches, and their successors down to our time, none of whom taught or thought anything like these mad ideas (of the Gnostics)."

Irenaeus affirms that the tradition is kept in **every** church. His ecclesiology is the same as that of Ignatius: each local church is ***catholic*** and possesses a fullness of grace and divine presence. Nonetheless he does refer to the succession of bishops in "the very great, oldest and well-known" church of Rome, which possessed already in his time an "outstanding pre-eminence" in the West, where he was writing. Immediately afterwards, he also points to the apostolic succession in Smyrna and Ephesus.

Orthodoxy maintains that the local churches were in close touch with each other. Their unity was essentially a "unity of faith": "The tradition of the apostles, made clear in all the world, can be clearly seen in every church by those who wish to behold the truth." The grace of God, equally present in all the churches, reveals the **same** apostolic truth in **every** church.

Any decision or pronouncement made by one of these churches, if it is made in Christ, must **necessarily** be accepted by all the others, or rejected if it is not in accord with the Tradition. According to the doctrine of *sobornost,* the Spirit itself defines the apostolic tradition and the "charisma of truth" of every bishop within his church, and the mutual agreement between the churches is the sign given by God in favor of the Church.

The "charisma of truth" possessed by the bishops of which Irenaeus speaks, is not a personal sense of infallibility but rather a confirmation of the fact that in the Church everything occurs in the sacramental setting of the Eucharistic assembly, whose president is the image of the Lord. A bishop, who is a heretic, not only ceases to be teacher of the apostolic tradition but also loses the position he occupied in the Church.

Meyerendorf affirms this:

> "In the early Church there were thus many cases when bishops were deposed as a result of protests from the congregation (Paul of Samosata, e.g.). The question has also often been asked whether a bishop, who has been a heretic and had then returned to orthodoxy, could be restored to his see. It is important, I think, to emphasize these points today when the questions relating to the "apostolic succession" are being widely debated. The Church has never regarded the succession as a reality independent of the life of the Church as a whole and independent of the community within which the episcopal ministry is exercised.

Fr. Michael Dahulich, PhD
Dean of St. Tikhon Seminary

A GRATEFUL HEART

As a teenager, it was a dream of mine to visit the site of Baba's home in Galicia and meet her siblings and their families. Baba shared vivid memories of the people and places she left behind. I wanted to journey to her birthplace and return with new stories and photos of her family and village of Stupnitza 50 years later.

Unfortunately, my dream didn't unfold as I'd hoped. Baba and her siblings passed away, and our families lost touch over time. Then, about 12 years ago, we received letters from not only Baba's family but Gedo's as well. Lifted restrictions made travel easier to their homeland that was now a part of Ukraine. My dream was renewed, but instead of me going, my brother, Jack, visited relatives overseas not once but twice. What wonderful stories and photos he shared! His first trip included the wedding of our cousin, Yura.

Over the years, we've kept in regular contact with our relatives. With the drastic decline in the economic situation in their country, we've had great concern for their well-being and have tried to help in any way we could. It was with some surprise, though, when Jack received a phone call from Yura on New Year's Day. In their brief conversation, Yura explained that he, his wife, and two small children moved to Norway so he could find work. Over the winter I made a decision; and when Jack called them in early spring, I announced my plans. "I may not be going to Stupnitza (yet!)," I thought, but I was determined to meet some of our family. By August, I was armed with gifts, backpack, and hiking boots for my journey to a little Norwegian town in the mountains.

It was a five-hour bus ride from the major city to their town, and I had time to think. I especially wondered, "Will they know me?" But before I even got off the bus, I saw four faces beaming with smiles. I soon found out that they had been awaiting my arrival from the moment I uttered the words, "I will come visit you in Norway." They had seen no family or friends for almost a year, and my visit was a joyous event.

It was a 20-minute walk up the side of a mountain to their modest home. The children, ages two and four, scampered along and insisted on helping with my luggage. Later that afternoon while the children were napping and his wife was busy in the kitchen, Yura told me their story. A year ago, he had an opportunity to go to Ireland to work but without Natalia and the children. Dividing the family was not an option for them for they had seen too many families split because of the economics of the country. Babas were left to raise children while mothers and fathers left to find work. Instead, a decision was made. The family would stay together and travel to Norway. First, Yura would sell his car for funds for visas and travel arrangements. The sale of the car impacted others, for although Yura owned the car, it was used by his father and brother. Now there would be no transportation for the entire family. Leaving their loved ones was very hard, but everyone knew that it was necessary. Visas were purchased, and a person was enlisted to drive the family across Germany. From there, they took a ferry to Oslo, Norway. Upon arrival, Yura and his family went to a police station and turned themselves in as refugees asking for asylum. The entire trip took three days. With them, they had only the clothes they wore and two small bags that contained mostly items for Yulya and Nazar, then aged one and three. When they arrived, Yura had just a little over $100 in his pocket. After telling me his story, a wearied look spread across Yura's face. And I cried.

The family lives very simply in a sparsely furnished home shared with a refugee family from Africa. Yura was quick to point out one item that they did bring with them from home. A small icon of the Theotokos given to them by Jack hung on one wall. Basic food items are purchased with the $75 they receive for food each month.

Pleasures are simple – walks into town to "window shop" or watching ships sail along the fjord. *Choche* Margaret's bag became a source of wonder to the little ones as "treasures" were pulled from it throughout the week. They scrambled like little puppies and squealed with delight over teddy bears, snacks, coloring books, and toy trucks. But it was a doll that made a little face light up with love at first sight. She and her "baby" are still constant companions, both day and night. You see, this is her only doll.

It was difficult to part, but the opportunity to meet family deeply enriched me. Before returning home, I spent one day in the city. As I sat in a restaurant overlooking a beautiful view, I reflected on the past week. My heart was filled with gratitude. I was grateful for not only what I had and the many opportunities available to me, but mostly for my grandparents. I especially thought of Baba who left her home and family when she was just 18. Because of her courage, I was not a refugee anxiously awaiting word of my fate. I wasn't embarrassed by the tears that fell that afternoon as I remembered Baba. I was and am very grateful for her sacrifices.

It is also with much gratitude that I remember Archpriest Basil Stroyen of blessed memory. Three years ago, I was asked by Father to write for **"The Orthodox Herald"**, and I humbly accepted. I am very grateful for Father's spiritual guidance, mentoring, and friendship. He is and will be greatly missed.

May his memory be eternal! Vechnaya pamyat!

Margaret Pysarchyk

YES, A LENT AGAIN

On November 15/28 the fast preceding Christmas will begin. This fast is known as the Nativity Fast or Philip's Fast (Philipovka), because it begins on the day following St. Philip's Day on the calendar. Long before modern marketing, the Church instituted pre-seasons to prepare us for a great Feast. Many follow or "keep" the Fast before Easter/Pascha; however, the one before Christmas/Nativity of Christ is often forgotten or neglected.

Fasta are set up to spiritually prepare us for worthily celebrating the Holy Day. The Nativity Fast was first set in the 6th century and since then it has varied in length and strictness.

While we are preparing spiritually for Christmas, the market place is set up to entice us to prepare materially. The PR machine is so efficient that even in non-Christian countries the selling frenzy is catching on.

Let us prepare ourselves for Christ in Christmas. Can we fast more or do without desserts or even so-called Christmas parties? Give some quiet thought on what Christmas, His Nativity really means.

VETERAN'S DAY

In 1919, President Woodrow Wilson proclaimed November 11 Armistice Day, in recognition of the armistice which ended WWI on November 11 at 11 a.m. In 1938, the day became a federal holiday. In 1954, the name was changed to Veteran's Day, to honor all U.S. veterans. In 1968, Congress moved the day to a Monday to make a long weekend, ending the symbolic 11th hour, 11th day, 11th month. There was such outrage that in september 1975, President Ford signed a law returning it to its original time and date.

Hundreds of thousands of our servicepeople gave their lives so that we can live in peace in a free country. Honor them.

BIBLE QUIZ

1. What two long-dead men were with Jesus when a shining cloud covered them?
2. What sign did God set in the clouds to indicate that He would never again flood the world?
3. Did the pillar of cloud in the wilderness lead the Israelites by day or by night?
4. What epistle talks about a "cloud of witnesses?"
5. What epistle mentions believers being caught up in the clouds to meet the Lord?
6. According to Jesus, what person will appear coming in glory on the clouds of heaven?
7. On what mountain did God appear in the form of a cloud?

ANSWERS:
1. Moses and Elijah (Matthew 17:5)
2. The rainbow (Genesis 9:13)
3. By day (Exodus 13:21-22
4. Hebrews (12:1)
5. 1 Thessalonians (4:17)
6. The Son of man (Matthew 24:30)
7. Sinai (Exodus 40-34)

PRESS FUND

Spasebo/Thank You for helping us to continue publishing. So many of you have become known to us by your notes and pictures which often accompany your donations. We have made so many friends! What an added bonus!

Ethel Watlock, Linda Shafer, Halina Belsky, Mary J. Ardan, Stephen Shufran, Anne Drago, Gloria Bench, Olga Kovalenko, Natalie Sidel, Catherine Shaffchick, M. Slota, Anonymous, Kelleran and Strasdersky families and Betty Swiss, Tom Swift, Mary Pavlushuk, John and Gerri Petronka, Anne Dorozynski, Julia Egan, Irene Allen, Mr. and Mrs. Daniel Holovach, Dr. and Mrs. Jerome Wolf, Olga Kozlowski, Anne Krafchak, Raymond Rusnak, Steve Warbel, Wilma Malish.

Barbara Parhizjar in memory of Elena and Michael Dorosh. Helen Lesko in memory of the Talerhof martyrs. Helen Chura Novasadko in memory of Fr. Basil Stroyen. Margaret and Jack Psycharyk in memory of Fr. Basil. Mike and Edith Bondarchuk in memory of parents Fr. Averky and Matushka Maria Dran Bondarchuk.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Yak tam kolo vas? Yah taka worried boh yah ne hearing from you takee long time. Yah hoping zhe everything OK. Mozhe ve bullee barz busy boh so many touristee in summer.

Toot kolo nas neh too much doing. Bullo tak horocho zhe yah sitting nahswingee nah porchyu ee watching yak druhee hurrying along.

Noh nah Sunday me poshlee nah malee trip ee shoska happen zeh yah mahla takee fight with me husband. Me neh want to take chance dostatee dobree dinner nah restaurantye boh ohne takee busy zhe yah decided to make sandwiches nah trip. Yah ee doh toho make potato salad ee keksu. Kolee preshoh chas eestee me nashlee shady spot kolo picnic table ee yah po fixovala shitko nah table. Me malee takee nice lunch. Allee kolee eating keksu preshla oss (bee) bit me husband. Yah tak fast beehala doh caru zah first aid kit. Kolee yah open glove compartment shitko pallo - sunglasses, paper napkins, druhee paperya, flashlight, mapee, staree krekesee ee peesmo yah vam napeesala a month ago. No wonder zhe yah neh dostala answer!

Yah bulla taka mad me staree lucky zhe osa yeho bit boh yah be yehmu dala.

Budte Zdrovee,
Hanya

Undique (*from everywhere*)

Adults must never forget that their influence on the younger generation is vast. Their actions can shape young lives for good.

Prayer does not consist merely in standing and bowing with the body or in reading written prayers: it is possible to pray at all times, in all places, by the mind and spirit. You can lift up your mind and heart to God while walking, sitting, working, in the crowd and in solitude. His door is always open, unlike man's. We can always say to Him in our hearts: Lord! Lord! have mercy! (St. Tikhon)

The cranberry is a native North American fruit. Long before the Pilgrims arrived in 1620, the Indians combined crushed cranberries with dried deer meat and melted fat to make pemmican– a convenience food that would keep a long time. The Indians attributed the cranberry with medicinal properties; medicine men brewed cranberry poultices to draw poison from arrow wounds.

Advent (Philip's Fast), the pre-Christmas fast begins on Nov. 15/28. It is a period of spiritual preparation for the celebration of the nativity (Christmas/Theophany) cycle of the Church Year.

Why do you suppose some parents will force a child to attend church services to which they are not going?

Katapetesmo is the Greek word for the curtain which we see behind the Royal (Central) Doors in the Ikonastas. It can be either lowered or drawn from one side. It is never divided in the center. It is sometimes called the inner door.

We can give without loving, but we cannot love without giving.

No one can hold two watermelons under one arm. That is, no one can seek office and be humble at the same time. (Papa-Dimitri Gagastathis)

Many of our parishes have a preponderance of seniors. Their needs, and the needs of the sick, elderly and disenfranchised of the parish should be addressed. A program of socialization, fellowship and mutual support should be established in every parish. How many of the elderly can't get to services any longer because they can no longer drive? Who looks into this problem in your parish?

Editor's Notes

Father Basil's last editorial thoughts were in September's issue with the election of Metropolitan Herman to lead the OCA and the coal mining immigrants who were instrumental in giving the founding of the church on the American continent a big push. He said that the church came to this continent in Alaska, but it was the influx of people in the northeastern part of this country that gave it the needed push. There was no need to convert them, they were already familiar with the teachings and life of the church. They gave pennies, literally, to build the small, usually wooden, churches they could afford upon first settling in this country. We pray at each service for "the founders of this Holy Temple." May God hear our prayers.

These notes, as well as the page which was dedicated to Father Basil last month, have been very difficult to write. He prepared me to carry on to publish the paper, but he did not prepare me for the writing of the page or these notes.

Since I received so many questions about the funeral, I will share with you a few observations and thoughts. Father died at home as he had prayed so many thousands of times. He was granted a "Christian ending to his life: painless, blameless, and peaceful, and a good defense before the dread judgment seat of Christ." He had requested a simple, private funeral. I tried to follow his wishes. He had a simple casket and the only floral display was a three-foot high spray of wheat centered around one red rose. The wheat was distributed to place on his coffin before it was lowered into the grave. He wished to be "sung away," as we say in Russian "Ot pevaniyeh." The male choir of his nephews, brother priests and seminary classmates "ot pevalee." I want to thank you all. My only regret is that it was not recorded to share with Father's relatives in Nove Davidkovo. They had all gathered for a service in the large village church, served by Father Joseph, with whom Father Basil had a special rapport. A military honor guard represented the country.

I want to thank Metropolitan Herman for his prayers and eulogy, and all the priests who visited Father, prayed with and for him, and came to "sing him" away. I also want to thank you for your calls, cards, notes, letters and gifts to the library fund. It was his wish that a library be built at St. Tikhon's Seminary, where he was a student and where he served as the first American-born dean. (Memorial Library Fund, c/o Attorney Basil Russin, 1575 Wyoming Ave., Forty Fort, PA 18704.

A 40-day parastas was served at St. Tikhon's, attended by many friends and relatives who were not able to attend the funeral. I also want to thank so many of you who have had prayers said and have lighted candles for him. I am overwhelmed by the expressions of love shown him.

I have been so comforted by the prayers and services of the church.
"Blessed is the way in which thou shall walk today, O soul, for a place of rest is prepared for thee."
"Blessed is he whom Thou has chosen and taken, O Lord."
"Grant rest with Thy saints, O God, unto him whom Thou hast taken."
Memory Eternal – Vechnaya Pamjat.

Matushka Nina Stroyen

FUNDS

ALASKA: Halina Belsky, Ethel Watlock
MISSION: Anne Drago
ALASKA AND MISSION: Gloria Bench, Olga Kozlowski, Marie Stefanelli, Anne Krafchak. Larry and Connie Gobora in memory of Eduard and Helen Stanko, George Gorko, Harry Sr., Catherine Gobora.
POSTAGE: Steve Warbel, Anne Krafchak, Olga Biggar, Anne Drago, Mary Kochmaruk, John Backovski, Nina Karwatt, Olga Kozlowski, Dr. Jerome Wolf, Helen Miller, Fr. Wolodymyr Wronsky, Gloria Bench.

WHAT'S NEW

Nothing under the sun, according to the Bible. In the book of Ecclesiastes, the Preacher notes early on that "there is no new thing under the sun: (1:9), and uses the expression another 24 times to show how tiresome life can be.

We see this in the phrase "the sun also riseth," which comes from this book (1:5). It was slightly modified by author Ernest Hemingway, when he used it as the title of one of his better-known novels, The Sun Also Rises.



Thanksgiving conjures thoughts of turkey, cranberries and pumpkin and apple pie. But what do you do when you have someone in the family who does not like turkey or if you are cooking for one or two and don't want to bake a whole turkey? Many stores now sell turkey parts. Buy a turkey breast and bake it with this oriental tasting sauce. Even the turkey haters will like it. Then try the easy Apple Delight dessert.

TURKEY

1 turkey breast (about 5 lbs.)
2 cups apple cider or apple juice (divided)
1/4 cup soy sauce
2 Tbls. cornstarch

Place turkey breast, skin-side up in a roasting pan. Bake, uncovered, in a 450° for 30 minutes. Lower heat to 325°. Combine 1 1/2 cups apple cider and soy sauce. Pour over turkey. Cover and bake for 1 1/2 to 2 hours more. Baste frequently with cider mixture. Combine cornstarch and remaining 1/2 cup apple cider. Stir mixture into pan drippings. Bake, uncovered, until sauce thickens. This will take about 15 to 20 minutes more. Serve turkey with the sauce.

For your dessert, it's easy to buy a pie at the store. but it is almost as easy to make this apple dish ahead of time. It's different.

CARAMEL APPLE DELIGHT

1 large can (20 oz.) pineapple tidbits, with juice
5 apples, pealed, cored and cut about the same size as the pineapple
1 (3 oz.) package of instant butterscotch pudding
1 cup thawed Cool Whip

Pour pineapple with juice into bowl. Add apples. Mix well. Sprinkle dry pudding mix over and mix well. With a rubber spatula, fold in Cool Whip. Serve or refrigerate for later.

THE ORTHODOX HERALD
P.O. Box 9
Hunlock Cr., PA 18621-0009
Subscription: $8.00 a year or
$12.00 for 2 years.

$..............................for..............................year(s)

Name..............................

Address..............................

City..............................

State..............................Zip..............................

You may obtain THE ORTHODOX HERALD by subscribing to it or by obtaining a copy at your church which obtains them in bulk through the Packet Plan.

When sending in a change of address, please be sure to include the address label from a copy or the code numbers which are printed above your name.

The Orthodox Herald
Fr. Stroyen, Ph.D., Editor
P.O. Box 9
Hunlock Creek, PA 18621

PERIODICAL POSTAGE PAID

"A CANDLE LOSES NOTHING BY SHARING ITS LIGHT WITH ANOTHER CANDLE."

UC6 3 DIGIT 947
PATRIARCH ATHENAGORAS
2311 HEARST AVE
BERKELEY CA 94709-1319

WINTER'S GRACE

Hans Christian Anderson, author of such well-known fairy tales as "The Emperor's New Clothes," had a phobia of being buried alive. As a result, he always carried a note in his pocket telling anyone who might find him unconscious not to assume that he was dead. He often left another note on his bedside table stating: "I only seem dead." Such was his anxiety until he finally succumbed to cancer in 1875.

We may think such a fear is strange, but do we have fears that will someday look just as irrational? Is it possible that the day will come when we look back and marvel at our own anxieties? Will we one day wonder at that foolish person who chose to worry rather than to pray? Will time eventually cast us as a pitiful person who was plagued by fear because we did not face life with the resources lavished on us by the Almighty God?

Worrying doesn't change anything. But trusting Our Lord changes everything about the way we view life.

Lord, help us to see how foolish it is for us to worry about what Thou has promised to provide. Don't let us bury ourselves alive with fears. Let us learn that when we put our cares in God's hands, He will put His peace in our hearts.

* * * * * *

St. Vladimir, who unified the Slavs, was not a Slav but a Varangian, a leader of Vikings, who came from the north. The Varangians were Scandinavians.

Home Bible Reading Schedule

NOVEMBER 2002

1	Luke 12:2-12	16	Luke 9:57-62
2	Luke 9:1-6	**17**	**Luke 12:16-21**
3	**Luke 8:41-56**	18	Luke 17:20-25
4	Luke 12:13-15, 22-31	19	Luke 17:26-27
5	Luke 12:42-48	20	Luke 18:15-17, 26-30
6	Luke 12:48-59	21	Luke 18:31-34
7	Luke 13:1-9	22	Luke 19:12-28
8	Luke 13:31-35	23	Luke 10:19-21
9	Luke 9:37-43	**24**	**Luke 13:10-17**
10	**Luke 10:25-37**	25	Luke 19:37-44
11	Luke 14:12-15	26	Luke 19:45-48
12	Luke 14:25-35	27	Luke 20:1-8
13	Luke 15:1-10	28	Luke 20:9-18
14	Luke 16:1-9	29	Luke 20:19-26
15	Luke 16:15-18, 17:1-4	30	Luke 12:32-40

BIBLE STUDY

The reading for November 28 is taken from Luke 20:9-18. This reading can also be found in Matthew 21:33-44, which is read sometime in August and in Luke 20:9-18.

The reading is usually referred to as the Parable of the Wicked Landowner. We pay attention to the story of the servants who were sent to the vineyard to collect for the owner. Several groups were sent and were killed. For some reason, the last three verses are neglected in our study. One of them is difficult to interpret: "Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder."

To understand this we must understand that the stone is Christ the Lord. Examples of who fell on the stone are Judas, who was broken. Julian the Apostate fell on that stone and was broken. Arius fell on that stone and was broken. Those who mock and deny Christ in our time fall on that stone and are broken.

On the other hand, the stone fell on Sodom and Gomorrah and they were ground to powder. It fell on Egypt and it was ground to powder. It fell on the Jewish people, and they were scattered and fragmented. It fell on many sinful peoples and countries and they disintegrated into dust and ashes.

How does this equate with what the Lord tells us to forgive seventy times seven? The Lord forgave sinners to seventy times seven, and even more, but if sinners remain sinners after all this, will God save them against their will? He will not. This is not the rule governing the salvation of mankind. The principle is, that men willingly consent to be saved by God. If men, seventy times seven refuse the offer to be saved, then He will not save them. He will not force them against their will.

Thus men are broken on that stone which they cannot pass, and are ground to powder by that stone, which they had picked up in order to cast it away from themselves.

We cannot say that God is merciless, didn't He save the penitent thief on the Cross?

We cannot say that He is unjust, didn't He give the unrepentant thief who derided Him at the hour of death with the perdition he wanted?

Yes, the Lord judges. He gives us what we desire.

* * * * * *

The sea of Galilee has three names: Galilee, Gennesaret and Tiberias.